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WEEKLY REVIEW.

—Sir Seymour Fitzgerald, our late Governor, left last Monday in the mail steamer for England, and Sir Philip Wodehouse was sworn in the same evening. On the following day Lord Napier, who has been Viceroy of India in the interim between the death of Lord Mayo and the arrival of Lord Northbrook, left for England. In the meantime the people of Madras are looking for their new Governor, and wondering what has become of him. How singular that there should be these changes in the three Presidencies simultaneously.

—The telegram from Aden announcing the safety of Dr. Livingstone, was, we suppose, a telegram forwarded to the *New York Herald*. This journal organized an expedition in search of Dr. Livingstone under Mr. Stanley, its "commissioner," and it would appear that this expedition has been successful, and of course the *Herald* would secure to itself the privilege of making the first announcement of the welcome intelligence.

—It is a period of great disasters. On the 15th of last month there was a hurricane at Zanzibar that destroyed 150 vessels and almost the whole town, the loss of property being estimated at two millions sterling. What loss of life there may have been, we have yet to learn. There was then on the 1st of May a great storm at Galle, particulars of which have not reached us. The same night there was a cyclone at Madras, of terrific and almost unprecedented severity. All the vessels in the roadstead were driven on shore or into shoal water; twenty square rigged vessels and a large number of native craft were wrecked, and the entire beach was covered with the wreck and ruin of the destroyed fleet. So violent was the wind on shore, that coachmen were blown from their seats, and carriages and horses even blown down. All one day and all the night following, all conceivable efforts were made by the people of Madras to save the lives of those who were on the wrecked vessels. Many were saved; but many also perished in sight of the multitudes that lined the beach. On that very day, the 2nd of May, a great storm fell upon Vellore, with most extraordinary effects, bursting all the tanks, flooding the town, and drowning about 1,000 of the inhabitants. This intelligence is immediately followed by the announcement of a destructive fire at Yeddo, in Japan, rendering 20,000 persons houseless. Besides this there was on the 3rd of last month a great earthquake at Antioch, surpassing any catastrophe of the kind known for half a century in that land of earthquakes. About 1,000 persons are said to have been killed. Add to this an eruption of Vesuvius, destroying several villages, and we have an extraordinary chapter of calamities.

—We wonder how many more officers, commissioned and non-commissioned, will have to be shot before the present custom of allowing ball cartridges to soldiers will be abandoned.

—The American Baptist Mission at Nellore has had large accessions from the heathen since 1868, 1,580 adults having been baptized before March 1871. A few have returned to heathenism, but most of them stand firm.

—The Government of India have taken very much the same view of Mr. Cowan's conduct that we have done. They blame him; consider that he acted wrongly and unjustifiably; but with good intentions under an erroneous conception; they have not ordered him to be tried for murder; they have simply dismissed him from their service. But if Mr. Cowan was thus far blameable, we do not see why Mr. Forsyth should be visited with so light a punishment as removal to another province.

—All the accounts from the Andaman Islands concur as to the remarkable absence of discipline among the convicts. They seem to have every thing very much their own way. We sometimes hear the desire expressed that a bishop or some other great person may lose his life in order that some needed reform may be carried out. Nothing is more certain than that the murder of the late Viceroy may be directly traced to the neglect of discipline in the convict settlement; yet it does not seem to be at all certain that any reform is to be effected at Port Blair. We may be wrong; the Government may be taking steps to such an end; but we have not heard of their doing so. A correspondent of the *Friend of India* says:

"You would be astonished at seeing in what a lazy way the convicts work, and all the rascality going on. It had come to such a pitch that at the head station, Ross Island, the convicts did not salute their officers or go out of their way. In England a prisoner is allowed, *if he behaves himself*, to write one letter in six months. Would it be believed that the convicts were allowed to correspond as much as they liked without the slightest control?"

—We have received the 37th Report of the American Madura Mission. Eleven stations are occupied by this Mission; there are 27 churches; 8 Native Pastors; members in good standing 1,485; added last year 117; villages visited last year 1,535. Of the salaries of the Native Pastors, from a fifth to a half is paid by the members. There is a Theological School with 21 students, and there are Medical dispensaries at Madura and Dindigul. We have marked some portions of this Report for insertion in our columns. The Mission is connected with the A. B. C. T. M., and there are about ten American Missionaries in the field.

A friend at an out-station reminds us that we have not lately given any account of the work carried on by the Rev. Mr. Taylor. One reason for not referring to this of late is that Mr. Taylor has been working in a more quiet way, conducting meetings in private houses, for some weeks in one part of Bombay, then for a while in another part. The public services on the Lord's Day are stated and regular, and generally known. Smaller meetings in houses often furnish better opportunities of dealing with awakened souls individually and of leading them to Christ, than meetings in public halls do. Another reason for not referring to the matter is that others are coming forward to engage in this work, and that for some time there have been three sets of services nightly, four days in the week, in different parts of Bombay, and one of these carried on now for three weeks, and favoured with tokens of the Lord's saving presence, has been entirely without Mr. Taylor's personal participation. The great desire on the part of those who have been specially blessed in this revival of religion, is to be endued with power from on high to witness personally for the Lord and aid in the extension of his kingdom around us. It was specially for the sake of the natives of India that Mr. Taylor came to this country, nor has he lost sight of this aim for a moment. He has gathered from the indications of Providence that there must be a work of grace such as we have not yet witnessed in this country, among the nominal Christians, before we can expect the Word to go forth with power among the masses around us. We have reason to believe that the beginnings at least of this work of grace have been experienced among us. Much prayer and fasting will probably be needed before the expected day shall fully dawn. A wide and effectual door is opening, and there are many adversaries.

Louisa Twining writes very forcibly and logically in the *Sunday Magazine* for April, on behalf of the Woman's Dress Association that has been formed for the purpose of discountenancing what is evil in the fashions of the day, and replies very successfully to the objections raised against this Association. We give an extract:

"Who can fail to trace the close connection between the love of dress and sin? One of the saddest sights I ever saw, so suggestive and full of warning, was the room in one of our large London prisons, in which the garments of the inmates were kept, awaiting their release to be once more resumed by them. One could have wept for pity and shame as one thought of the training that must have led to this climax of degradation and misery, to which perhaps the love of the tawdry finery displayed there had been the first step. Oh that all my sisters of the servant class could see the sight and take warning by it. It was impossible to picture to oneself the image of any of those guilty creatures committing such crimes in modest and womanly apparel. And yet what thousands of other women there are quite as guilty in the sight of God. Surely if no other thought will restrain women of the upper classes from indulging in such vain folly and excess of dress, this might avail to do so—viz., the influence they must

exercise for good or evil over countless numbers of their fellow-creatures."

The worst thing about these fashions is perhaps their falsehoods. A woman got up according to the fashion of the day, is an aggregate of lies. She lies with her hair, with her stature, with her waist, with her proportions, with her skin, with her gait. Truth stands afar off, and nature is crucified.

We also find some remarks on the subject by "A. L. O. E.," in *Woman's Work* for April:

"Can gaudy finery and very low dresses, which, but for the excuse of custom and fashion, would be regarded as inconsistent with propriety, be suitable for Christian matron or maid? Were a lady to appear bare-footed at a party, all present would be shocked at the breach of decorum, but it would be really less objectionable as regards modesty than some of the fashionable low dresses worn by the daughters of England. It is well known that the imitation of the dress of her superiors in rank has been to many a poor servant-maid and milliner's girl the first step on a downward path to temporal and eternal ruin. Are those who have set these lost ones an example of objectionable dressing quite innocent of the blood of their sisters? Is what would be condemned if worn by the lady's maid to be admired if worn by the lady?"

"A. L. O. E." makes these proposals:

"I. I propose that every member should agree never to enter a place of worship in such attire as she would *not* wear were she certain to meet there the eye of the Apostle who commanded her sex to dress with *shamefacedness and sobriety*, remembering to *cover her head*, by which expression the putting on of a mere wreath, or a few square inches of ribbon and tulle, could never have been intended.

II. That each member, on first putting on an evening dress, should ask her conscience whether it be such a one as she would have dared to appear in had she been admitted to the presence of her Holy Master when He dwelt upon earth.

III. That no member should spend money upon any mere ornament, of whatever kind that ornament be, without giving at least an equal amount to help to cloth the needy. This rule would serve as a check on extravagance, without being an actual prohibition against the use of things which might in some instances be lawful. It might make the bride's *trousseau* less costly—the countess' court-dress less splendid, but it would necessitate no peculiarity of costume. Such a rule would not be too stringent to be carried into execution by any Christian lady.

God will have all men to be saved and to come unto the knowledge of the truth. No truth is more abundantly declared or more strongly asseverated than this, in the Scriptures. In fact what is that Gospel which God has commanded to be preached to every creature, but just the offer of salvation to every creature? Go preach the glad tidings to every creature, is the parting command of the ascending Saviour, and is just the re-affirmation of the announcement made by the angel at Bethlehem, "I bring you good tidings of great joy which shall be to all people." The Gospel then is a positive announcement to every sinner that there is salvation for him; that the necessary steps to obtain salvation for him have been taken, and that it is freely offered to him in the Gospel, and becomes his the moment he takes it by faith. There is therefore this basis laid for his faith, in the offer of life in Christ made to all. The Gospel assures him that God loves him with the love expressed on Calvary; that love which excites the rapture of the redeemed before the throne on high, is offered to him in the all inclusive words, Whosoever will let him take the water of life freely. The incorruptible word which is the means of regeneration to his nature, is the word which assures him that the Lamb of God taketh away the sin of the world; God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life: Whosoever will let him take. In the very nature of things there can be no other ground of confidence for any particular sinner than this universal love of God expressed in the unrestricted Gospel offer. He is able to believe because none is excluded. No man was ever saved by a doctrine that limited the availableness of the Gospel provisions to certain persons. So long as a man doubts the genuineness of the offer, and thinks there is a limitation, and that there is not really salvation in the Gospel for every body, he is without a ground of faith, he is, in fact, without the Gospel. No one ever pretended that the doctrine of election ever saved any body. No man was ever saved by getting evidence first that he was one of the elect, and then believing. No man was ever saved otherwise than by believing that there was life for all and therefore for him. A man, for instance, comes to a fountain standing at the entrance of a king's garden. He is very thirsty, but he does not know whether the fountain is for the public or not. An inscription on the very fountain meets his eye, to this effect: Whosoever will let him drink. He has now a basis of confidence. There might have been a different basis. For instance, we may suppose the inscription not there, and a servant of the king, with an official badge, saying to him: You may come and drink, you have a black coat, others are not allowed. Well, there is no such ground of faith laid in the Gospel. Men are saved not by believing that there is salvation for them specially, but by believing that there is salvation for all. The great difficulty is to make this plain to men. Almost every man thinks he must in some way make himself acceptable to God before he can get a title to take the salvation presented in the Gospel. We do our best to destroy these preconceptions, and to convince men that God is sincere in offering salvation to all, and the moment that a man perceives this and is willing to take that salvation in its entirety, he may take it and he gets life. God will have all men to be saved, therefore he will have me to be saved; the Gospel is an invitation to all, therefore I may come.

Now what are we to think of men who come to the young and trembling convert who has just laid hold on Christ, in the belief that Christ was for all, and say to him: Oh, you must be very careful; are you sure you are one of the elect? God will only have some to be saved, and how do you know that you are one of them? you cannot please God unless you believe this doctrine of election. These men, whatever their motives, are doing the work of the devil most effectually. Satan's great aim is to destroy the incipient confidence of the convert, and make him think he has no basis of confidence; and these men are really working to the same result. Salvation depends upon faith, and faith has no other ground than that which is laid in the Gospel, the glad tidings of salvation to every creature. A long protracted season of conviction is no ground of confidence; nothing that a man himself can do, is a ground of confidence; the one only ground is Christ's readiness set forth in the word. The doctrine of election, as taught by men, has a most discouraging and withering effect upon the awakened sinner who is tremblingly seeking to plant his foot upon the broad rock placed before him in the Gospel. The writer of this was brought to Christ without any human teacher, in his own room, by the Word. He had been made to see that this was the word of God, and he determined to search it and yield to it. He found there his character as seen by God, and accepted the delineation, acknowledged his sinfulness and need of a Saviour; he found there that there was a Saviour provided for all and offered freely to all, and he said, It is very simple, I have only to take what is offered, I do so, I take Christ. There was no one there to blight his rising confidence, by insinuating that God after all only meant this salvation for his chosen ones; this would have been a drawing away of the ground of faith from under him; a snatching away of the life-buoy which he had laid hold of. He was enabled afterwards to see indeed that the Spirit of God had been with him showing him his need of Christ and the all-sufficiency of Christ, and that God was all in all in the matter of his salvation; but this was nothing against the basis of his faith as would have been the teaching to which we refer. And Paul's argument touching election is, when properly understood, not in the least harmful to the dawning faith of the convert; for it is a plea in favour of the Gentiles, against those who denied that the Gospel was intended for them; it is the opening of a door, not the closing of one, and is in exactly the line of our Lord's last command.

The angels of heaven seize their harps and prepare to rejoice when they see the sinner beginning to get confidence in Christ from the large and free invitations of the Gospel; but what must they think when men calling themselves 'the elect' draw nigh to these little ones and try to substitute a doctrine of election for the new-born faith in Christ. Truly there is something fiendish in this; the best we can say is they know not what they do. How profoundly must the Lord Jesus have been moved, when he used such language as the following: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh." From Mark it appears that this solemn admonition was addressed to the disciples immediately after they had told him about the man casting out devils in his name, whom they had forbidden. To offend is to put a stumbling-block in the way; to do something against the rising faith instead of helping it on. The individual who does this is placing himself in antagonism to Christ and his Cross. May God have mercy upon such and turn them from the error of their way.

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SATURDAY, MAY 11, 1872.

PERILOUS TIMES.—II.

Boasters, proud. (2 Tim. iii. 2.) Pride and boastfulness have always been conspicuous in man. What is truly remarkable is that to find pride in God's moral universe

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we must go far away from his throne. In the neighbourhood of it there is no pride, but a beautifully blended atmosphere of humility and love. The Lord Jesus washed his disciples' feet and wiped them with a towel, conscious all the time that he came from God, and was returning to God and infinite glory; and the disciples showed how immensely far they still were from him morally, by disputing among themselves which of them should be the greatest. There never was a prouder set of men than the men of the French revolution. There is no wickedness with which pride may not associate herself. As proud as Lucifer is a significant expression.

What makes the Gospel so distasteful to men is the merciless war it wages upon pride. There is none good save one, that is God. What hast thou that thou hast not received? That every mouth may be stopped and all become guilty before God. Man is proud of his goodness, and boastful of his strength, and the Gospel heaps contempt on both his goodness and strength. It assures him that he is sold under sin; a helpless captive; and cannot, of himself, do anything that is pleasing to God. His very righteousnesses are as filthy rags. This is a hard saying, and exceedingly unpalatable to the people of our day.

We have achieved such great things in these latter days. We have found out so much about this earth, so much about the universe. We have got hold of so many arcana, so many secrets of nature hid from the foundation of the world. The power formerly attributed to the gods in Greece and Rome, is nothing to the power that we men of the 19th century wield. Can we not cut continents asunder? fling gigantic aerial bridges across straits and valleys? penetrate mountains? send our very thoughts along the bed of vast oceans, and get our will executed at the ends of the earth almost in a moment of time? We want no Ganymedes or other heavenly messengers. It is as though a legion of angels were waiting upon us, flying every moment with our mandates, with lightning swiftness, over continents and oceans to the antipodes, and returning almost in the same moment to say, 'we have done it, what next?' In every department of art and science what progress has been made by men of this age. The very sun, nay, Sirius itself is brought near by telescopes and spectroscopes, so that we can survey them at leisure. Men attribute these things to a special sagacity which they have bestowed upon themselves. The favourite idea is that God made man a very poor creature, almost a failure, half imbecile, half savage, and that man has redeemed himself from this disadvantageous condition, and that the glory of creation belongs to him rather than to God. But men expect to do vastly more; they will endow themselves with still greater powers, and climb to eminences of intellectual might that will astonish the inhabitants of heaven—if there are any,—and make them almost envy man.

And it is pre-eminently in countries called Christian that this boastfulness manifests itself. In America, of course, we see this greatly developed; that country has made such marvellous strides from nothingness to national greatness, that it is not perhaps so much to be wondered at that Americans should be full of self-confidence and given to much vaunting; but there is enough of it elsewhere. The subject of our contemplation, however, is the proud and boastful spirit so conspicuous in the church. The Laodicean church is an example to us of the tendency of worldly prosperity to develope this self-relying, self-vaunting spirit; and the church has never had so much of worldly prosperity as in this day. The Church of England has possessions valued at 80 to 90 millions sterling; and the wealth found in many denominations is shown by the numerous magnificent and costly churches built in these days. The complaint of the day is that the working population, the great mass of the people, are not in the churches; if they took any particular pleasure in seeing fine equipages, elegant dresses, lace, millinery, gold chains, jewellery, and the like, and in hearing music executed by the first artists, they would come; but they don't. The very clergymen belong rather to this fine world than to those classes that constitute the bulk of society. What wonder therefore if this poor uncrucified humanity should reveal itself in pride and self-glorification, in churches so singularly "prospered." Vast wealth gives facilities for the accomplishment of many charitable designs, without involving the element of self-denial; and these multitudinous good works stimulate our vainglorious spirit. How active we are in the work of Missions, almost wholly neglected by our forefathers; how many portions of the world are already in some measure evangelized; what progress has been made in the criticism of the Scriptures. This boastful pride sits in judgment on the Scriptures, allowing that the word of God is found in them, but denying that they are the word of God. Many of the most distinctive precepts of Christianity are condemned as impracticable and not suited to the necessities of society; hell is annihilated; some even deny the Lord that bought them, and pity the people that believe in the atoning blood of Christ. We have compassed ourselves about with so many appliances not known to our fathers, have fashioned such marvellous weapons for ourselves, have got such a mastery over nature, and are invested by our civilization with such superiority to the nations that sit in the darkness of heathenism and Mohamedism, that we do not need the extraordinary divine power that waited upon the apostles and early Christians. Here is something to make the angels weep.

Blasphemers. They who speak disparagingly and calumniously against the truth, are blasphemers; and their crime is according to the importance of the truth against which they speak. They that speak against those truths on which the salvation of men depends, and which are made most prominent in the New Testament, are blasphemers. They that bid Christians believe that they are on the way to heaven, even if they do not renounce all sin, and remain without power to resist temptation, and cherish feelings diverse from those required in the Gospel, and make no efforts for the salvation of men, and separate not themselves from the world, these are blasphemers; and they who say these things to themselves, blaspheme. They who speak against a work of the Spirit of God, a work of awakening and conversion, and are angry when Christians are converted from their worldly Christianity to Christ and consecration, and are more bitter against the contravention of petty conventional laws and usages, than against the apathy of death around them in the churches, these too are blasphemers; they lie against the Holy Ghost as Ananias and Sapphira did. They who look upon the apathy and stagnancy of our churches, as according to the will of God, and think we are not responsible to do any thing till the waters are moved by an angel, even though Jesus may be in the neighbourhood healing souls, these too are blasphemers. Alas! for those who are thus settled upon their lees and dread nothing so much as the spirit of aggressiveness.

WHAT WE MAY BE.

Honour is often claimed for the Christian Scriptures, on the ground of their incomparable morality, the loftiness and purity of their precepts, the length and breadth of their requirements. The Sermon on the Mount is held up as an evidence that these Scriptures are from God because they unfold, as never had been done before, the spirituality of the law, and because they trace the overt and conspicuous sins of exceptional transgressors to the unsuspected seeds lying dormant but vital in the heart of every man. On the other hand, this ground of distinction is denied by advocates of other systems, who endeavour, not always successfully, to show that similar preceptual excellence is to be found in their shastras.

But if the object of religion be to bring back the sinner into harmony with God, it is evident that the mere exhibition of the requirements of God in their integrity, will not accomplish this. Man, in all the variety of conditions in which you find him, has a great deal more light than he uses, and praises himself if he observes the smallest percentage of the will of God. He is already a great deal more cumbered with the sense of obligation than he wishes to be, and a religion that comes simply with an enhanced revelation of his duty, will be as little welcome to him as a law requiring ten or twelve hours of daily labour would be to the English operative.

No, the true glory of the Christian Scriptures in this connection, and that wherein they notably differ from all other alleged Scriptures, is the fact that every requirement is accompanied with the proffer of commensurate power. They lay down at the outset the grand axiom that man, of himself, has no power to do anything acceptable to God; that neither man nor any other intelligent creature is able to stand without God; that dependence is written upon all his faculties, marvellous as they are, upon the loftiest intellect, upon his affections, upon his moral nature, upon his physical form. The engine is not more dependent upon the steam by which its complicated machinery is made to effect its appropriate purpose, than man is upon the present and continued aid of God, in order that he may do the things that are pleasing in the sight of God. Not of Him merely, but through Him are all things. There is none good save one, that is, God. I can of mine own-self do nothing. What hast thou that thou hast not received? The way of man is not in himself; it is not in man that walketh to direct his steps. Man imagines that perfection consists in being able to walk alone, as a child growing up from infancy; to act alone, as a clock that has been wound up. But these analogies are deceptive. The child walks alone so far as the parent's aid is concerned, and the pendulum swings without being moved by the owner's hand con-

tinually; but neither the child nor the man have so much independence as to be sure of the next step, nor can a clock go without the constant influence of gravitation and other "laws" of matter. The all-knowing One compasses our path and our lying down.

The Bible teaches that the sinner is dead in trespasses and sins, by the simple fact that sin has taken him out of his proper relation to God, in which the perfection of God would have been perpetually commingling their blessings with his little life here below, and preparing him for the endless life to come. He has cut himself off, by the natural avenue, from the favour of God, and can only regain it now by the supernatural avenue which has been opened up for its communication, in Christ. The aim of the Scriptures is to show man that he has utterly forfeited the power of rendering acceptable service to God, and to convince him not more of obligation than of dependence. The Gospel is, what its name declares, a joyful message to men, a proclamation of boundless help to every creature, inviting men to recognize their equal sinfulness and helplessness, and receive power to do that which is acceptable to God. It does not allow men to infer from the fact of their moral inability, their freedom from obligation; it shows them their obligation to come into such blessed relations with God in Christ, as shall enable them to receive for every duty, the power necessary to fulfil it. No man can call Jesus Lord without the Holy Ghost. As the branch is dependent upon the vine for all the sap whereby it grows and puts on foliage and fruit, so we are absolutely dependent upon Christ for power to do his will. And it is freely offered to us; commensurately with requirements of God.

Christ came preaching the Gospel of the kingdom, and the Sermon on the Mount is as essentially a part of this Gospel as any other portion is. Thine is the kingdom, and the power and the glory, these words are to be read along with all the rest; with all the precepts; with that exposition of the commandments (ch. v. 21-31) which prohibits the first apparition of wrong desire in the heart, and with the command to be perfect.

These commandments are all eminently practical, and the prohibition to swear is not more absolute than is the requirement to be perfect as our Father in heaven is perfect. It is in the glorious consciousness of his own power to help to this extent, that He so unhesitatingly commands his disciples to be perfect as their Father in heaven is perfect, perfect in love and purity. Yes, here is the glory of the Gospel, that it bids no man come up from the horrible pit of sin without stretching down to him a divine hand abundantly adequate to lift him out. Alas, how blind as to the glory of God in the face of Jesus Christ are multitudes of his professed followers, who cry out against the suggestion that they should be holy as God is holy, as demanding something preposterously beyond their strength. How much strength have they then? Are they able, of themselves, to keep the least command of the Gospel? No; God will have none of their obedience performed in their own strength. Whatever acceptable fruits of faith they render to God, are all due to the Holy Spirit given to them. The fruits of the Spirit are love, joy, peace, long-suffering and all Christian graces; the smallest measure and the largest measure of these are equally from the Spirit of God. Now what is the meaning of this saying of yours, I can keep the lesser requirements of the Gospel, but not the greater? Do you not see that it is treason against the King of righteousness to speak thus? You can do nothing. You are on a wrong track altogether, out of the track of grace, when you say I can half imitate Christ but I cannot wholly do so, I can half do the will of God, I can go half way to perfection. The only consistent language in this connection is, I can do all things through Christ who strengtheneth me. Christ is not more omnipotent in the material world than the Holy Spirit is in the moral world. It is very true that his power is not put forth in the same way; that he influences mind according to the laws of mind; that he does not violate the freedom of will which God has bestowed upon man; that he is the Spirit of truth, and accomplishes his ends by the presentation of truth, especially by the revelation of him who is the Way, the Truth, and the Life; that he demands on the part of man a concurrent action of the will in everything that he accomplishes in and by him; but it is none the less true that he is able to bring the believer up to the point of entire conformity to the will of God. This then is possible to the believer, as truly as the renunciation of a single sin is possible.

But where do we see such triumphs of the Spirit? Where are these children of God that are made perfect in love and cannot sin because they are born of God and would rather die first? Where are they? Is this really the question? On one occasion a man said to Jesus, Are there few that be saved? The Lord replied, Strive to enter in at the straight gate. Do not make the Bible like the shastras of men, which are full of precepts which they have no power to get practised; but recognize its glorious distinction in the blessed fact that whatever it bids you do, it gives you the means of doing. The special feature of this dispensation singled out by prophecy for the purpose of distinctively characterizing it, is this: "I will write my law in their hearts."

WHAT IS TRUTH?

As the body is one and hath many members. (1 Cor. xii. 12.) The life and power and blessing of the body are in the harmonious action of all the members, each having its own function and attending to that in its own time and place, and each receiving benefit from the others, each being dependent upon all, and all (more or less) upon each. This figure is full of instruction and beauty. By it we learn that most of our modern churches are in a sense monstrous; like a body having an eye and a mouth, but no hands or feet.

That there should be no schism in the body, but that the members should have the same care one of another. (25.) In churches where there is not this mutual love and harmonious action of the members, there is schism. Christians that do not love and do not contribute to the growth of the church, are schismatics. We have evidently misapprehended the meaning of this last word, without discontinuing the use of it. Can we expect a pentecostal outpouring of the Spirit, until we have returned to this Scriptural conception of a church, and recognized the obligation on every Christian to be a worker for Christ in some department, and are prepared to receive by faith, each for himself, the powers requisite for the fulfilment of our functions, as members of the body?

God hath set. (28.) This is God's scheme of a church. There is abundance of the supernatural in it. Sceptics deny the possibility of the supernatural, Christians deny the possibility of it in the 19th century; but it would seem that it is only our want of faith that makes the impossibility. We have the same promises that the primitive Christians had, the same Spirit, the same needs; but we have not the same faith. We are far from giving the world even those evidences that are admittedly within our reach. Let us have apostolic consecration, self-denial, purity, faithfulness, and brotherly love; let us be epistles of Christ, having his unmistakable signature, known and read of all men, even the most illiterate; then may we expect that the Lord will bear testimony unto the word of his grace, and the Holy Spirit will vindicate his presence in the church by signs fitted to carry conviction even to the minds of the heathen.

Are all workers of miracles? Have all the gifts of healing? (29, 30.) It was enough that there were some in the church who had these gifts; it was not necessary that all should have them, and it was not fitting that all should seek them or seek the gift of tongues. It pleased not the Holy Spirit to bestow them upon every believer; this would have hindered perhaps the growth in grace of the members thus superabundantly functioned; it was enough that such manifestations of the Spirit's divine power in the church, were given through one or two or three in connection with the preaching of the Gospel. This letter carries its own evidence with it, and shows us with unerring faithfulness, a body of Christians in the city of Corinth, having supernatural endowments and yet warned against attaching too much importance to these, and urged to seek rather growth in Christ-like love.

A tinkling cymbal. (xiii. 1.) A man may have mastered several languages, so as to be able to preach the Gospel to different classes of heathen with great facility, and may have withal wonderful controversial powers, great eloquence, and many adventitious facilities, yet, if he cannot preach the Gospel of Christ with Christ's own love constraining him, he is in the estimation of heaven no better than a tinkling cymbal.

So that I could remove mountains. (2.) There may be a faith that removes mountains, without the faith that purifies the heart and saves. At least the two may be conceived as distinct; the desire for the one is very different from the desire for the other. As a rule God will not clothe with such power those who have not the mind of Christ, those who are actuated by ambitious views.

Charity. (3.) True Christian love requires the constant immolation of self.

Suffereth long. (4.) We have in these verses a sifting of the church. The object of the examination is to ascertain who has Christian love. The apostle comes, the word comes to one, and inquires: Does this man suffer long? is he kind? The answer is, he is somewhat impatient; he does not like to put himself out for others. The sad conclusion is, No love. To the next: Does he take pleasure in the prosperity of others? If others succeed where he has failed, does that comfort him! No indeed, it vexes him not a little. Ah then, he too is disposed of; no love. To the next: Does this man take habitually low views of his own importance? Is he content to be overlooked? Does he take the lowest place? Does he think meanly of his own attainments? In prosperity, is he humbly thankful and unelated? Alas no, the contrary. Then let him stand aside; love has no place in him. And so this account of true love goes through the church, scattering professors to the right and left, and there is but a small band, a little flock left at the last, of those who answer to the description, and have the Lord's name in their foreheads.

Rejoiceth not in iniquity. (6.) We must conclude that many rejoice therein, when we see such a readiness to speak disparagingly of others, and to listen to unfavourable reports. It is in this way that many keep up their own self-complacency, by dwelling upon the failings and transgressions of others; this saves them the trouble of making actual progress in the divine life. They think they are sailing up stream because so many boats are carried far below them by the current.

We know in part. (9.) A man may know how to read very well, who does not remember the names of all the letters in their order; a man may write grammatically without remembering grammatical rules; so our present ideas of things shall be superseded by larger and more correct ideas; the light of the moon swallowed up in that of the sun. When a man remembers the feeling of complacency and self-importance he had when he did his first problems, he thinks scorn of his former self; so will his present attainments appear miserably limited when viewed from a higher summit. Let him be thankful then, but humble.

Through a mirror. (12.) We have not reached that point of Christian development in which we can see eternal things just as they are; they are mirrored to us in the Gospel; and even this image is obscured by the influence of this world's atmosphere. We shall see him as he is. Paul laboured for this. (Phil. iii.)

By revelation, or by knowledge, or by prophesying, or by doctrine. (6.) Communicate something which has been specially revealed to me for you; tell you some things with which I am acquainted, *e. g.*, what I have witnessed of the work of God in other places; preach to you; expound to you the word of God.

He is convinced. (24.) They were to seek the salvation of sinners even in their church meetings, and study the best means of bringing the truth before them.

Falling down on his face. (25.) If a sinner were to act this way in one of our fine churches, he would be taken out by the sexton, and committed to the policeman for making a disturbance in church. But perhaps there is no danger of sinners being thus convicted of sin in our fine churches. How strangely erroneous are the ideas of those who think that a sense of God's presence excludes anything like spontaneity and represses the exhibition of feeling. Solemnity and ceremonialism are very different from true reverence.

Every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. (26.) Many church members took part in the public ministry, having gifts that differed, one edifying the church in one way, another in another. We have turned the whole thing upside down.

That all may learn and all be comforted. (31.) Not that speakers might exhibit themselves. They were to speak under the guidance of the Spirit.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—So your Correspondent "A. N. C." disapproves in strong terms of "the venerable author of the 'Exposure of Hinduism' and the elegant writer of 'Letters to Indian Youth,'" having so much to do with University matters. But when he makes assertions of this kind, is he not treading on delicate ground? Is he not taking partial and contracted views of matters of which he seems to understand very little indeed? Are not our infant Universities to be looked upon as fountain heads of learning and knowledge, and is it not of the greatest consequence that from the first they should send out as pure and refreshing streams as possible, so that not only the young of our day, but those of future generations, might quench their thirst for knowledge at those streams? Is "A. N. C." aware of the mighty influence that the worthies whom he has named have exerted upon the formation of our Indian Universities, their laws and regulations, the curriculum of studies, the works in which candidates for degrees, &c., were to be examined? I think, Dear Mr. Editor, it is a matter for congratulation that, with respect to all the three Indian Universities, there have been right-headed and right-hearted men, who along with their colleagues have lent the weight and influence of their character, learning, and experience to place them on as firm and sure a basis as possible, and if "A. N. C." does not feel the obligation that they have laid natives under, I am sure his children and children's children will be glad to do so. By means of their influence that antagonism which seemed to exist for years between what may be called Government system of education and Missionary system of education is fast disappearing. Is "A. N. C." aware that there have been candidates who, though non-Christian, have been choosing such works as Paley's Evidences and Butler's Analogy for their examinations for degrees. May we not even in this Presidency hear of young men coming forward with Hebrew and Greek Bibles for their Examinations. The elegant writer of the "Letters to Indian Youth" has told us of the influence that University education is exerting on his scholars on the other side. These young men can neither sign their names as idolaters nor Brahmos, and therefore honestly put themselves down as *believers in Christianity.*

"A. N. C." insists upon our friends writing works in Marathi. But why should he be so hard upon them. They may now be feeling with characteristic modesty that their authorship in a foreign language may well now close. Have they not along with their honoured and respected colleagues created a goodly number of writers among the natives themselves, and may they not now leave all such works to the facile and prolific pen of such writers as the Rev. Baba Padmanji, Rev. R. V. Modak, and others.

But what we need is not so much new works in Marathi as a spirit of inquiry amongst our Marathi-speaking people to read the works already published. I think that there are works lying upon the shelves of the Tract and Book Society's stores which lie unread for years. Let us try and get readers for such works as Muir's "Examination of Religion." "Course of Divine Revelation," "Glory of Christ," Mr. Padmanji's "Deism," and scores of other works, which are often moth eaten for want of readers. Mr. Editor, I should not have troubled you, but I felt that "A. N. C." gave a very partial view of matters, when he represented the authors whom he had named as spending their time in drawing up questions, &c. And allow me to say that this has not been true, at all events with respect to one of the gentlemen referred to, for years. It must be borne in mind that their taking part in University Examinations was of minor importance in comparison with their services, which can never be over estimated. I have not the slightest doubt that in order to give a start to the whole machinery they took part in the examinations, but now as the University has already produced a sufficiently large number of men who are quite capable of rendering such services to their *alma mater*, our excellent friends may well direct their attention to other and more pressing subjects.

Z.

[The writer of the above asks for its publication on the ground that it was written before he saw our last week's dissuasive.—*Ed. B. G.*]

Epitome of News.

SATURDAY, MAY 4, 1872.

—Lord Northbrook took his seat in Council as Viceroy yesterday.

—The following telegram was received yesterday from Madras: A terrific cyclone broke over Madras on the night of the 1st. All the shipping was driven ashore except the *Inverness*, *Bonnie Dundee*, and *Evelyn*. The ships *Hotspur*, *Armenian*, *Burlington*, *John Scott*, *Sir Robert Seppings*, *Kingdom of Belgium*, *Invershire*, *Ardbeg*, and *Duprey de Lome*, were completely wrecked.

The Captain and crew of the *Ardbeg*, excepting six, were drowned. A few of the *Hotspur* crew were drowned. The crews of the other vessels were landed in great danger.

The pier was again breached. The storm is still raging, but is slightly abating.

Great damage has been done to the city and suburbs.

—There seems to have been about a ton weight of tobacco given away by the entertainers of the Flying Squadron.

—*Times of India;* Baroda, 2nd: "Bhow Scindhia, the ex-Prime Minister, died in jail at about 4 P.M. yesterday. His death was very sudden, after a day's illness only. It has caused much consternation amongst the Baroda people, particularly as only a week remained to complete the year's imprisonment."

—At Vizagapatam, four men were tried before the Session Judge for the murder of an old woman whom they had beaten to death, under the impression that she had bewitched the wife of the first prisoner, and because she refused to undo the mischief of which they persisted in believing her guilty. They were sentenced to transportation for life.

—The foundation stone of the new Elphinstone High School was laid yesterday.

—"A. B." in the *Bombay Gazette:* "One of the greatest requirements of the present time in Bombay is a Factory Act specially to restrict the hours of labour in the cotton mills. Let any person interested in the matter take a walk or drive through Tardeo any evening and mark the jaded, worn-out looks of the operatives as they are leaving the mills, and the necessity for such an Act will become apparent. The hours of labour in some of the mills are from half-past five A.M. until half-past six P.M.; in fact, a day's work means from the time the threads can be seen by the dawn of day, until it is just possible to see them after sunset. In some cases this robbery of flesh and blood is not considered sufficient, and the operatives have actually to work three Sundays per month, at the same rate of hours per day."

—The late Mr. David Sassoon gave money for a statue of Prince Albert, in 1864. The statue, by Mr. Noble, was unveiled at the Victoria and Albert Museum on Saturday last. The *Bombay Gazette* says: "The pedestal is about ten feet high, and against the right and left sides of the square block upon which the inscriptions are written and upon which the statue immediately rests, there are two sitting female figures, symbolic of Science and Art, each about five feet high, above the flag-stone pavement. These figures are an offset to the statue, while they are representative of the close intercourse the Prince had with that of which they are the emblems. The statue is 8 feet high, and represents the Prince when he was a comparatively young man."

The Museum, opened on the same occasion by H. E. the Governor, is 175 feet long, 80 feet broad, and 54 feet high. The shell of it was put up years ago, and stood for some years as a ruin, a monument of the share mania, but has been at last completed by Government.

—An Anglo-Vernacular contemporary, describing the dinner to the sailors of the Flying Squadron observes—"Nothing could be so remarkable as the conduct of the sailors, who looked intelligent and brisk, and with their enthusiasm, and their charming songs which they sang with energy, they gave tokens of a noble and brave nationality—the inheritors of the triumphs of the past and with a future in prospect yet more brilliant."

—A cutter of H. M. Ship *Volage* was upset in the harbour yesterday. The men were all rescued.

MONDAY, MAY 6.

—*Friend of India:* "Lord Napier leaves Calcutta on the 7th, in the *Sumatra*, viâ Galle, for England, accompanied by Major Burne, and Captain Napier. His Excellency will cease to be Viceroy on the 3rd, when Lord Northbrook will be formally installed. Lord Napier's rule has been short, but it has, we are told, sufficed to win for him the goodwill of all the gentlemen in office who have come in contact with him."

—"A Panthay Mission recently arrived in Calcutta, from the Court of Talifao, bearing friendly messages from Sultan Suleiman, reigning sovereign over the Panthay territories of Yunan in Western China. The Mission consists of Prince Hassan a son, and Prince Yusuf, a nephew, of the Sultan; and Ibraham Khan an Interpreter, with five followers, and is under strict orders after visiting India to proceed to England with presents and a letter from the Sultan to Her Majesty the Queen. Yunan is one of the four Chinese Provinces in the N. E. of Burmah which have thrown off the Chinese yoke. Tali, the immediate country of Sultan Suleiman, is the western portion of the province of Yunan contiguous to Burmah. The rebellion in Yunan which commenced some fifteen years ago, was brought about by the undoubted oppression to which the Mahomedans were subjected by their rulers, the Chinese. The Panthays pursued the rebellion with relentless ferocity, and met with little direct resistance from the Imperial Government, but they have been incessantly confronted by the Provincial Governors. They profess to be strict Mahomedans, and abstain as a rule from strong drink and tobacco. The male portion of the population is almost exclusively military. It is said to be the belief of the Panthay Mahomedans that, according to a prophecy in their country, the reigning Sovereign, Sultan Suleiman, from whom the present Mission comes, is to be the future Emperor of China."

—The *Witness* (of Lucknow) wants to enlarge its size. It has some pains-taking friends. One gentleman obtained 23 new subscribers for it in a week's time.

—*Witness:* "While India needs every class of Christian workmen, and needs each class now more urgently than ever before, her special need is that of Christian reapers. Men are called for who are wise to win souls, who have the peculiar, and, we are sorry to add, the rare gift of being able to bring inquiring friends to Christ. We know many able men in India, writers, teachers, scholars, preachers, administrators, and others, but we know very few who succeed in rescuing souls from sin, in bringing the lost prodigal home to the Father's house. This is the demand of the hour. Until India sees this work done, until she sees Christianity in practical operation, she will not have much faith in Christian dogmas. She has heard much of the beauty of Christian truth, but waits to see a demonstration of the power which accompanies that truth.

"We had a conversation this morning with a half-dozen native preachers. They frankly confessed they had cherished hopes of success which had suffered disappointment, and that they looked towards the future with uncertainty, and almost with despondency. There was something in the tone of voice, though not in the words they used, that impressed us with the conviction that they had ceased to expect success, that they had unconsciously laid down their sickles with no real expectation of ever again going forth to search for sheaves. We talked with them, explained the promises of Christ, the nature of the Gospel, the success of others, but it was too evident that they remained in doubt, and we left them with the conviction that such men would never be roused into hopeful activity until they saw with their own eyes a practical demonstration of the power of the Gospel to save souls in the community around them. These men are not peculiar in their unbelief. The whole Church in India has sunk into a state of chronic doubt, and needs to be roused to new courage and hope by seeing manifestations of God's power attending the word of truth.

"It is in vain, however, for us to enter upon this work unless we really believe in it. We must have confidence in God, and unwavering faith in His power to enable us to do our work. We must go to work as if we fully expected to succeed. A man who has not fully settled the question of success in his own mind, need not attempt this kind of work. We must go before the mercy seat, prove the power of this salvation in our own heart, seek for the fulness of Christ, and wait there until we feel strong in the faith that Christ can and will work with us in saving souls, and then go forth carrying His conscious presence with us, and assuredly we shall not spend our strength for nought. God will give us souls. He will guide us into paths of usefulness, and crown all our labours with blessing. May we all seek this highest of gifts, the gift of power to seek and to save the lost."

—The Government has published a new order modifying the previous one concerning the Bombay Commissariat. The *Bombay Gazette* says: "Virtually, the new Order cancels the former one, so far as Colonel Lucas, Major Willoughby, and Captain Phelps are concerned. Captain Davies is removed from the Commissariat for the special offence of having granted certificates 'without any real knowledge of the facts to which he certified, a course of procedure which resulted in an overpayment of a large amount:' while Major Keays and Major Mignon, both now in England, are to be called to account for other grave irregularities, the nature of which is not yet explained. The Order concludes with a severe condemnation of the conduct of Colonel Holland in not looking more closely after the Department over which he presides. Such is the end of the Commissariat scandal. The Government has gone as far in withdrawing its hasty censures of last month as could have been expected; but the fact that such an Order as that of the 8th April should ever have been published, is a striking instance of the carelessness and want of conscience of Sir Seymour FitzGerald's Government."

—The following is the very dismal cholera account of the Purtabgurh district up to the end of last month. Total attacked—6,694, of whom 4,574 died. In the last week, from 24th to 30th April inclusive, the number attacked was 1,327, and of deaths 944.

—The stock of cotton in Liverpool 845,000 bales.

—The *Pioneer* publishes a telegraphic resumé of the final orders passed regarding the summary execution of the Kuka prisoners:

"His Excellency in Council directs that Mr. Cowan be removed from the service, and does so with deep regret, as his previous character and conduct have been unexceptionable, and as he acted with promptitude in concerting measures for the repression of the movement. But in summarily executing the prisoners, the course he followed was illegal, was not palliated by public necessity, and was characterized by incidents which gave it the complexion of barbarity. It was commenced in opposition to the spirit of the instructions received from superior authority, and in the absence of sanction invoked but not awaited, and prosecuted to completion in contravention of positive orders."

But Mr. Forsyth, being covenanted, is simply removed to another Province.

—*Bombay Gazette:* "The new Elphinstone High School will be placed 75 feet back from the Esplanade main road, and as it will be very long, 450 feet, it will occupy the whole space between the road in front of the native general library and the road leading to the Marine Lines. The accommodation provided consists of twenty-eight class rooms, each 26 feet by 30; four masters' rooms, 25 by 25; a large hall, 62 by 35; a library, and a librarian's room."

—H. E. the Governor presented prizes to the pupils of the School of Arts on Friday. He received on Saturday an address from the University Senate.

—The last stone of the new Light-house at the Prongs was placed on Friday, at a height of 142 feet.

—The death of Mr. A. F. Shepherd, sub-editor of the *Times of India* is announced. He was brought much into notice at the time of the Abyssinian war, by his letters describing the Expedition.

—*Madras Mail, 3rd:* "It is our melancholy duty to record one of the greatest disasters that has befallen Madras for many a long day. A storm, the like of which has not been witnessed here for certainly the last forty years, has, during last night and this morning, swept over the town, and committed fearful destruction of life and property. The beach is lined with the wrecks of nearly the whole of the shipping in the roads; the pier is once more destroyed; the river and the island are flooded; and some of our principal throughfares are almost impassable through the number of trees and branches of trees that have been blown down."

—The Calcutta *Daily Examiner* has been discontinued.

Tuesday, May 7.

—*Times of India:* "The 'elements' seem to have been let loose in all their fury in the unfortunate presidency of Madras. For a long time past famine and its attendant diseases have been ravaging one of its fairest provinces; more recently a terrific cyclone has been dealing death and destruction of property in the port of its capital city; and now these two fearful calamities have been supplemented by another, which for its suddenness and for the immense sacrifice of life involved in it, stands almost unprecedented in that part of India. Telegrams from the Sub-Collector of Vellore state that on the afternoon of the 2nd instant a tremendous storm burst over that place, breaching all the tanks, washing away the lines, filling the streets deep with water, and drowning four hundred people. Relief houses for the destitute were at once organized by the authoritties, who distributed provisions amongst them. The storm appears to have soon spent itself, and on the following day the floods were subsiding."

—Telegram from Galle, May 3: A terrific fire occurred at Yeddo on the 3rd April, whereby two square miles were laid waste, and 20,000 persons rendered houseless. Ten thousand houses were burnt, and 300 lives were lost. The loss is estimated at a million and a half dollars. Many rumours are current of a conspiracy against the Mikado, but nothing authentic has yet transpired.

The Str. *Tanjore* experienced heavy monsoon weather from Penang to Galle.

The Messageries steamer *Neva*, which recently stranded on a reef in the Banca Straits, has safely got off.

—*Indian Church Gazette:* "Lady Napier's kind offices to the sick in our hospitals have been unremitting; and during her short stay we believe she has made herself acquainted with almost every philanthropic work in Calcutta."

—The flying Squadron left our harbour yesterday.

—*Madras Mail, 4th:* "From the point where the *Invershire* is stranded, nearly opposite the Fort Church, to the office of Messrs. Dymes and Co., the beach is literally strewed with the debris of the ships—planks, masts, beams, spars, and broken boats. A good deal of cargo is also being washed ashore, principally bales of cotton. It is satisfactory to find that a considerable quantity of the cargo will be saved. The *Invershire* has 1,000 barrels of beer on board, and lies almost high and dry within twenty yards of land. Her cargo should not be much damaged, and the sailors were busily boarding her yesterday morning. The *Sir Robert Seppings* has her bows within a few yards of the main drain, and looks tolerably secure with one mast standing. The *Kingdom of Belgium*, close by, is tilted over on her side, broadside on the beach, and looks in a bad way. Opposite Messrs. Parry's office we have a perfect cluster of wrecks. The debris of the *Burlington*, *Misser*, *Hotspur*, *John Scott*, and *Armenian* are all mingled together in indescribable confusion. The *Burlington* lies on her side, with foremast standing, and one sail flapping to and fro, while more ribbons of sails attached to a couple of ropes indicate that the sail was torn into shreds as it was being hoisted. Next to her is the wreck of a native barque, and close to this comes the *John Scott*. The few visible beams of what once was the *Hotspur*, as the surf rises and falls, are occasionally visible behind the native barque. The beach here immediately opposite Messrs. Parry and Co.'s office is concealed beneath the wreck. The *Armenian* lies broadside on the beach, just opposite our own office. Looking northward, the attention is immediately caught by the gap in the pier, extending for about sixty feet in the centre, and once again rendering the structure useless for traffic for a year, or longer. Behind the pier is a maze of masts and yards of native vessels. Two ships rode out the gale, with all rigging, including topmasts, standing; another owes her narrow escape from the fate of her late neighbours in the roads to her sacrifice of main and mizen masts. That these three vessels succeeded in riding out the storm, would seem to argue that their cables were of better quality than what proved too weak to hold the ships that came ashore. But the fate of Messrs. Smith's well found, frigate-built ship *Hotspur* would seem to show that there is a luck about these things that cannot be explained. Where so many staunch, well manned, and ably officered ships came to immeasurable grief, one would not have been surprised that the elements made a clean sweep of our anchorage, for the violence of the wind must have been the same in all parts of it, and the same dangers must have threatened the whole of the shipping. Would a stone breakwater parallel to the shore, with slightly curved ends, have averted the disaster that Madras mourns, is a question that it will behove the Government to consider."

—*Indian Statesman:* "There has been a mutiny, it seems, at Khandalla, of the Byculla School boys against the Head Master, the result of which is that the boys are ordered down to Bombay and lose the holiday they were enjoying at the hill."

Wednesday, May 8.

—Madras telegram, 7: It is supposed that 1,000 lives have been lost by the flood at Vellore. 12,000 persons are houseless, and 3,000 are destitute. Two companies of Sappers from Bangalore and the Central Jail convicts have been sent to assist in removing the debris. 40 tanks have burst. The Hon. Mr. Ellis and Dr. Cornish have gone to adopt measures for the relief of the sufferers, and to attend to the sanitation.

Dupuy de Lome was not wrecked during the cyclone. 194 European sailors and 456 natives were rescued. 13 Europeans and 6 natives were lost. The public subscriptions for shipwrecked sailors amount to £1,200.

—*Times of India:* "When last week Bhow Scindia, the well-known Prime Minister of the late Guicowar, died suddenly a few days before his term of imprisonment expired, people began to think that all was not so right as it should be, especially as the ex-Minister's body was burned immediately afterwards. And now we hear on good authority of the death in prison at Baroda of another man of great consideration at one time—Moonshee Abee Boola, who, during the late reign, stood second in rank to Bhow Scindia, and enjoyed high favour with the Guicowar Khunderao. In this latter case there is a peculiarly significant circumstance: Abee Boola's sentence of imprisonment expired some time ago, and yet he was not liberated. There is a very suspicious look about the whole affair, and it appears to us to be the duty of Colonel Shortt and the Bombay Government to institute an immediate and searching inquiry into it."

—*Pioneer:* "Lord Napier of Merchistoun leaves Calcutta for Madras and England to-morrow. There were two opinions as to His Lordship's merits as Governor of Madras; there is only one as to the manner in which he has acquitted himself as Governor-General of India. He was received in Calcutta with reserve and indeed suspicion; he leaves it amid universal liking and respect. All could appreciate the dignity of his bearing and the graciousness of his manners; and even with the recollection of Lord Mayo fresh in men's minds, these were acknowledged to be all that was desirable in the representative of the British Crown."

—The Coreans, apprehensive, it is presumed, of another hostile visit from the Americans, have expressed a wish to enter into an alliance with the foreign powers represented at Pekin.

—*Indian Statesman:* "It would seem from the *Bombay Catholic Examiner* that Father Hyacinth has become a Benedict. It says:

'Heigho! whirligig and round he went, the poor Father Hyacinth that was, M. Loyson that

is! Thrice he had lectured at Rome, twice on the Bible, and the third time on Confession. Then he would lecture a fourth time—on *ecclesiastical celibacy*. Of course he condemned it, and has suited the action to the word. All comedies end in a marriage.'

"Do the gentlemen who edit the *Examiner* really not know that thousands of their order make shipwreck over the vow of celibacy? The vow is taken in early manhood, and in the majority of cases, we are willing to believe, never regretted. On the other hand, the vow has been the moral death of multitudes of the Romish clergy in all ages. The Church, as Father Hyacinth touchingly remarks in one of his letters, has been 'crucified' by her friends, and bears in the sight of all men the wounds inflicted upon her. The 'wound of the heart'—what is it but the vow which falls as a blight upon so many noble young enthusiasts in the Romish seminaries? Before they know what life really is, it is shipwrecked for them through the want of sympathy, or want of discernment of character, in the men who are training them. We have no sympathy with the vulgar attacks upon the celibacy of the Romish clergy. It is the irrevocable nature of the vow, the stigma that attaches to withdrawal therefrom, that we regard as so deadly. It may be reasonably doubted whether the whole system of 'training the clergy,' as it is called, is not wrong. For ourselves, we can only say that we have a distrust of the system of setting apart men in their youth for duties, to discharge which aright, as it seems to us, the priest or minister must himself have known by experience what the strife and temptations, the battle, as we call it, of active life really is, and should have his divine vocation as 'pastor' acknowledged only when in after-life he plainly possesses the gifts of wisdom and piety, which are essential to the office. Enforced celibacy! What a training for a man who is to be the counsellor of the husband or the father, well on in years, and overwhelmed, it may be, by trials peculiar to such relationships. While man remains what he now is, enforced celibacy, wherever practised, can mean nothing but moral death to the many bound thereby—the death of the sympathies and the affections, even where the conscience still lives. The few may in this state achieve a saintly piety and deadness to the world, which the married man with his cares and distractions seldom attains, but then it is a divine gift. The error, the deadly error—the heresy, the deadly heresy, is—the vow. Whether Father Hyacinth has taken a wise and proper step by marrying, is a question to be determined by no court of Romish clergy; and instead of attempting to excite popular passion against him, far better would it be for many who are under the same vows to step out into the sunlight and inquire of their own consciences, whether Father Hyacinth has not been rescued from a shipwreck of which they are all too conscious themselves. Father Hyacinth is right. There is 'a wound of the heart' in the Catholic Church, and a wound that will yet be healed. As the Father himself eloquently says:—'I will venture to call it by its name, because those who suffer most by it are those who dare the least to speak of it—it is the celibacy of the clergy. I do not speak of a voluntary celibacy, the more agreeable to God in proportion as it is free and joyous as the love which inspires it, the lot of a few souls who are called to it and maintained in it by an exceptional grace. But when it is extended without discrimination to natures the most diverse and the least prepared; when it is imposed as an external vow on their inexperience, and on their enthusiasm, celibacy becomes an institution merciless and too often immoral. Nations who believe they see in it the exclusive ideal of perfection, fail to recognize the sanctity of domestic life, and degrading the family in the interest of the cloister, make these the refuge of common-place, or at least, of earth-born souls, and thus the hearth and the home cease to be the altars of God.'"

—The *Englishman*: "A few days ago a little Eurasian lad, aged about 12 years, living with his sister at Jamalpoor, who happened to exchange angry words with their neighbours, invited another lad younger than himself, son of the opposite party, for a walk towards the grave-yard. While out together, the elder lad stabbed the other with a knife, and deliberately walked away as unconcerned as possible. The delinquent was subsequently arrested by the police, to be taken before the magistrate, while the victim was removed in a dangerous state to the hospital."

Thursday, May 9.

—*Overland Mail, April 19*: The Ballot Bill has occupied much time in the House of Commons: the principle that open voting is to constitute a crime, has been rejected by 274 votes to 246, being a majority against the Government of 28.—Sir Massey Lopes raised the question of local taxation in the House of Commons on April 16. The Government objected, and were defeated by 259 votes to 159.—The new Government Licensing Bill has been introduced by Lord Kimberley in the House of Lords. The measure is a very moderate one, it imposes restrictions on licensing and hours of business, and more stringent police regulations.

The London Exhibition of 1872 will be opened on May 1. The galleries will be opened for an official reception and private view on April 27.—The marriage of the Marquis of Bute to the eldest daughter of Lord Howard of Glossop took place at the Brompton Oratory on April 16.—The Rev. Joseph Baly, M.A., rector of Falmouth, has been appointed Archdeacon of Calcutta.

Blanqui's sentence of transportation has been annulled, and he is to have a new trial.

Carlist bands are still giving some trouble in Spain.

Marguerite Dixblanc, the cook who murdered Madame Riel, at 13 Park Lane, has been secured at Paris, and confesses her guilt.

A new Russian loan of 15,000,000*l.* has been subscribed.

A deputation from the Church of Scotland had an interview with the Duke of Argyll, on April 13, and after some discussion His Grace agreed to introduce a Bill for the abolition of lay patronage into the House of Lords.

In the House of Commons Mr. Baillie Cochrane called attention to the constitution of the International Society, and moved for papers. He traced in detail the rise and spread of the society from its first establishment in London until it numbered 180,000 members in this country, and illustrated its "infernal programme" by copious extracts from publications and pamphlets signed by its leaders. That such abominable sentiments, subversive of religion and of all social order, should emanate from London, was a disgrace to the country, and was naturally complained of by other governments, which were in more danger.

Obituary.—Sir H. S. Wilmot, Bart.; General Ord, R.E.; Admiral W. Slaughter, K. H.; Dr. Short, late Bishop of St. Asaph; Dr. W. Craddock, M.D., Punjaub; E. Drew, Esq., P. and O. Co.; C. Horne, Esq., late B. C. S.; Lieut. W. Eumsden, Bombay Retired List; Lady Mayne; Lady Turner; H. Sewell, Esq., City Sword-bearer.

—*Bombay Gazette*; London: "The *Daily Telegraph* was solemnly burnt to-day on the Stock Exchange, to mark the sense which the strictly honourable, veracious, and matter-of-fact frequenters of that temple of probity entertained of the intolerable impudence of a journal presuming to interfere with their exclusive right to hatch *canards*. This proceeding had reference to the story of the ultimatum addressed by Germany to M. Thiers."

—The *Simla*, with our next mails, left Aden yesterday, the 8th, at 2 P.M.

—The Viceroy leaves Calcutta for Simla on the 21st.

—*Madras Times*; Vellore: "At a little before four o'clock (Thursday, May 2) there was a fall, and the wind that even before seemed not at times to blow from the N. E. veered to the South. After this there was a great cry raised by thousands of voices who felt themselves in danger by the coming down suddenly upon them of a great body of water which swept everything before it. All Vellore was soon under water, and hundreds of lives were lost, and thousands were ruined. The rush of water was caused by the breaking of some tanks that are situated about two and a half miles from Vellore. The portions of the town that suffered mostly by the mighty rush of waters was the part of Vellore occupied by the lines of the native regiments and Cusbah, which contained about eight or nine hundred houses, in each of which there were five souls on an average. The Officers' lines and the houses of the European residents only suffered so far that the walls of the compound were breached, and the water had got into some of the houses and had damaged the property in them. The native population were observed to be in great danger when the floods set in, and as soon as assistance could be rendered it was afforded, all the officials and military officers turning out and doing their utmost to save life and property. The families of native corps stationed at the place suffered very much indeed, particularly the families of the 14th Regiment. The Havildar of this corps has reported that most of the women have perished. A noteworthy circumstance in connection with the loss of the women is that most of the women who have perished were Gosha women, women who are kept in a state of confinement always. The floods extended from the Central Jail, about 2½ miles from Vellore, up to the houses of the European residents. During the floods the water in some parts of the Cusbah was as much as eight feet, and even in some of the houses of the European residents there were more than four feet of water."

Friday, May 10.

—Deaths last week 464. By Small-pox 85.

—The Census reports show that there are 5,845 newspapers and periodicals published in the United States. Next to the *sporting* journals the religious papers have the largest average circulation! But there are only 6 of the former and 407 of the latter.

—*Pioneer*: "On the 30th ultimo Private Byrne, of the 20th Hussars, was convicted of culpable homicide by the chief Court of the Punjab, and sentenced to penal servitude for life. It will be remembered Byrne shot a comrade, by name Connor."

Selections.

SANCTIFICATION.

(Extracts from Upham's 'Life of Truth.')

"The first great work of man, the first indispensable work—indispensable for sanctification as it is for forgiveness—indispensable now, and indispensable moment by moment for ever—is to *believe*.

"The outline of the scriptural doctrine on this subject of faith seems to be, first, that men are *justified* by faith, and second, that they *live* by faith.

"Our faith in God will be in proportion, or nearly in proportion, to our consecration to God. In other words, just in proportion as we give ourselves to God, to do and to suffer his will, without reserve, just in that proportion or degree we shall be likely to have confidence in Him.

UNRESERVED SURRENDER.

"On what principle or in what way is it, that having but little light, we may reasonably expect to get more? I know of no principle and of no way or method, but that of spiritual correspondence with God, according to what we now have; in other words, the way of humbly and unreservedly giving ourselves to God to be his, according to our present light: trusting in Him for wisdom and strength, and for all that we need. . . . . If we do not give ourselves to God, in correspondence with what He has imparted to us, but on the contrary, rejoice in the light which we have *as our own light*, which is the same thing as to rejoice in ourselves, and thus turning away from God, we can make no advancement. But if, entirely renouncing our own strength and wisdom, and giving ourselves wholly to God, we receive and rejoice in the light which we have *as God's light*, and in the deep feeling of our dependence look to God for more, we are in the way of increased light and of true salvation.

WALKING BY FAITH.

"Faith is a light which shines only upon *duties*, and not upon results or events. It tells us what is now to be done, but it does not tell us what is to follow; and accordingly it guides us but a single step at a time. And when we take that step under the guidance of faith, we advance directly into a land of shadows and darkness. Like the patriarch Abraham, we go, not knowing whither we go, but only that God is with us—a way of living which may well be styled blessed and glorious, however mysterious it may be to human vision. Indeed, it is the only life worth possessing, the only true life.

GOD'S PRESENCE.

"Mingling in the world, in the midst of our families, in discharge of the ordinary duties of life, it will be with us 'according to our faith.' We may have God with us, who is ready to bear the banner and fight the battles of those who trust in Him.

DAILY DIFFICULTIES.

"It is a part of God's spiritual economy to purify his people by means of the various crosses which He lays upon them. We should bear with entire meekness and patience the infirmities and defects of others.

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"We are not at liberty to make crosses for ourselves, but are cheerfully and quietly to meet and endure them, when they come upon us in the Divine providence. Now the many and trying infirmities of all around us are a cross which the Divine providence lays at our feet at every step of our progress in the path of life. To be obliged to meet and bear these infirmities is an affliction, oftentimes a heavy affliction. It will aid us in some degree if we always remember that afflictions which come through others are as much afflictions sent us from our heavenly Father as the physical trials to which we are subject. When Christians have, as they suppose, been misrepresented and injured by others, as soon as they connect with this unpleasant experience the idea that the hand of God was in it, they have found peace and resignation pervading the mind.

SUBMISSION TO GOD'S WILL.

"St. Augustine remarks that the true servants of God are not solicitous that He should order them to do what they desire to do, but that they may desire to do what He orders them to do; that is to say, that they may have no will in distinction from and at variance with the Divine will.

"Religious faith involves *living by the moment*; that is to say, of giving to the present moment the whole amount of our present power, on the obvious ground of its involving the whole amount of present duty. In other words, a living faith, resulting as it does in a holy heart and life, tends to prevent mental dissipation, and to fix the mind upon one object . . . . . namely, that which the present moment brings before it.

"A desire of anything, or complacency in anything, which does not place God's will first, is infidelity to God's claims.

QUIETNESS OF SPIRIT.

"The man of true faith feels that the command 'Fret not thyself,' and others like it, are as binding upon us as any other commands which are admitted to be of the most solemn and imperative nature. Immense is the error and the evil which have arisen from man's attempting to make distinctions where they ought not to be made. The sin of an unquiet or fretful spirit is not the same, it is true, with other sins, but the obligation which attends the command not to indulge in such a sin is the same. No man can knowingly violate such an obligation, although it relates to a matter which the world is apt to designate as of small consequence, without showing that his heart is not right with God. Wherever God's command is, no matter how small the thing is to which the command relates, obedience must follow.

"Some persons, who creditably sustain their claims to the character of Christians in many respects, fail in *quietness of spirit*. They are willing to speak openly and freely for God on appropriate occasions; they sustain their professions and declarations by their contributions and alms; they would not hesitate a moment to undergo bonds and imprisonment in support of the truth; and, at the same time, with an inconsistency almost unaccountable, they often, very often, exhibit a clouded brow and a restless, unquiet temper, under those common dispensations which characterize every day and every hour. The amount of this evil is incalculable. It is here, without looking further, that they may often find the worm in their bud of promise—the secret canker that consumes their flower of hope."—*Christian.*

TELEGRAPHIC NEWS.

London, May 2nd: A telegram from Aden announces that Doctor Livingstone is safe with the Commissioner.—The *New York Herald* states that a hurricane occurred at Zanzibar on 15th April, and that 150 vessels were lost. The loss of property is estimated at two millions, and the town is nearly destroyed.

Paris, 2nd: Government have resolved to arraign Marshal Bazaine before a Court-martial. An analogous decision is imminent with reference to General Wimpffen.—The Carlist insurrection in Spain is confined to the provinces of Navarre and Biscaye.—Obituary: Mr. Alison, English Minister at Teheran.

London, 3rd: The Ballot Bill has passed through Committee.—The Licensing Bill has been read a second time in the Lords.

Paris, 3rd: Noyeau, the Chief of the Carlist insurrectionists, has been driven back towards the French frontier. He is endeavouring to effect an escape to France. The insurrection is considered to have died out.

New York, 3rd: The Cincinnati Convention have nominated Mr. Horace Greely as a candidate for the Presidentship, and Mr. Gratz Brown for the Vice-presidentship.

London, 4th: On the motion of Mr. Gregory, the case of the shareholders of the Bank of Bombay was brought forward in the House of Commons last night. Mr. Gregory contended that the case was worth the favourable consideration of Government, and argued that the Indian Government was responsible for the Bank's failure. Colonel Barttelot stigmatised the conduct of Messrs. Robertson and Birch. Mr. Grant Duff said that he sympathised with the shareholders in their loss, but opposed the motion on the ground that Government, who were large shareholders, were also large sufferers. Mr. Eastwick urged that the late directors should be prosecuted. The Solicitor General said it was monstrous to expect innocent tax-payers in India to reimburse the shareholders. Mr. Gladstone stated that the connection of Government with the Bank was insufficient to exempt the shareholders from responsibility. The motion was ultimately rejected by 116 against 78 votes.

Paris, 4th: It appears that the movement of the Carlists in Spain is increasing. It is stated that Don Carlos has entered Spain at Vera, and has been received by Senor Rada. Troops have been sent in the direction of Pampeluna.—Mount Vesuvius is quiet.

New York, 4th: Mr. Adams has been defeated at the Cincinnati Convention by the secession of Illinois.

Amsterdam, 4th: The Dutch Income Tax Bill has been defeated, and the Ministry have resigned.

Paris, 6th: The Carlists, under Don Carlos, were completely defeated by the troops on the 4th instant at the town of Oroquieta, in the province of Pampeluna. The former lost 40 killed and 730 prisoners. It is rumoured that Don Carlos was made prisoner and afterwards escaped into France.

London, 7th: In the House of Lords last evening, Earl Granville, in appealing to Earl Russell to adjourn his motion relative to the Alabama case, maintained his former declaration respecting the indirect claims. Earl Russell thereupon postponed his motion until Monday next.—A long debate took place in the House of Commons upon the Scotch Education Bill. Mr. Gordon's amendment, declaring that the instruction of the Bible was essential, was adopted, notwithstanding the opposition of Government, by 216 against 209 votes.—This morning's journals publish telegrams from Philadelphia, stating that Earl Granville has agreed to the principle of the extent of responsibility of Neutrals, but has insisted on America withdrawing her claims for indirect damages from the case.—Mr. Secretary Fish considers this proposition unacceptable, and the general opinion in America is, that the members of the Senate and House of Representatives are backing Mr. Fish.

New York, 7th: The tone of the American Democratic Press indicates that the democrats will nominate their own candidate for the new Presidentship.

London, 8th: In the House of Lords last night, the Bill for abolishing the Party Processions Act in Ireland was read a second time.—In the House of Commons, Mr. Grant Duff promised to produce the papers relative to the Kooka insurrection.—Canada will abolish the duties on tea and coffee from the 1st July next.—The total exports from Great Britain during last month show an increase of 4¼ millions sterling.

Paris, 8th: The defeat of the Carlists in Spain is not decisive. Don Carlos has not been made prisoner. The Government have laid before the National Assembly a bill authorizing the establishment of a Council of War to try Marshal Bazaine.

PASSENGERS SAILED.

Per Str. *European, 4th May:*

General Brook Taylor; Captain Harvey; Colonel Stack; Mr. H. Rigge, C.E.; Colonel Harrison; Dr. H. V. Carter; Ensign D. B. Hayes; Mr. R. Duthie; Mr. Thomas Ingles; Mr. C. Bounevialle; Mr. T. Tait; Mr. Alexander Miller; Mrs. Taylor and child; Mrs. Harrison; Mrs. Strachan and infant; Mrs. Macpherson and infant; Mrs. Carter and child; Mrs. Fraser; Mr. Duncan; Mrs. Arthur; Mrs. Cotton and infant; Mrs. Scott and four children; Mrs. Northam and four children; Mrs. Hayes and three children; Mrs. Burgess and three children; Mrs. Bayley and two children; Mrs. Duthie and five children; Master McCarthy; Miss Freeman; Miss Alice Freeman; Miss Beyts; Mrs. Nettles; Mrs. Gure and child; Mrs. McIntyre; Mrs. Crodock; and Mrs. Brockman.

Per P. & O. Co.'s Str. *Pekin, 6th:*

For Southampton.—Captain T. R. and Mrs. Byng, and 2 children; Mr. Nash; Mr. Shaw; Major and Mrs. Bolton, 2 infants; Inspector General Mouat; Mrs. O'Reiley, child, and 2 infants; Mr. T. R. Nicholas; Mr. W. Douglas; Mr. Bennett; Mr. Newton; Mr. T. Lorell; Master Ingle; Mrs. Minden, 2 children, and 2 infants; Mr. E. Sewell; Mrs. A. Cosserat, 3 children, and 2 infants; Mr. Henderson; Mr. A. Galloway; Mr. and Mrs. Bonner; Mr. Linnett; Lieut. F. Nicholson; Dr. Fox; Mrs. Lowe, and 4 children; Captain O'Grady; Mr. and Mrs. Creake; Lieut. Furguson; Miss Willies; Captain Nevitt; Mr. F. Brown; Mr. G. D'Silva; and Mr. Le Livre.

For Brindisi.—Mr. H. Hudson; Mr. F. F. Arbuthnot; Lieut-Colonel G. DeLane; Mr. and Mrs. Cameron; Lieut-Colonel F. H. Smith; Mr. C. J. Shaw; Mr. E. W. Molony; Dr. Chevers; Colonel Powell; Mr. J. B. Worgan; Mr. R. A. Ripley; Colonel C. Law, 1 child, and 1 infant; Mr. B. Robinson; Mr A. Robinson; Miss Robinson; Admiral Seymour and Lieut. Moncrieff; Colonel Barr; Mr. M. V. Naidoo; Mr. P. V. Chetty; Mr. C. S. Iyer; Mr. P. V. Naidoo; Lieut-Colonel Low, child, and servant; Dr. Tyler; H. E. Sir Seymour FitzGerald and party; Dr. and Mrs. J. C. Penny and child; Mr. E. W. Malony; Colonel Powell; and Captain Lodder, R.N.

For Suez.—Mr. T. E. Taylor; Mr. J. N. Graham; Mr. Bramley; and Mr. Payne.

PASSENGERS ARRIVED.

Per Str. *Othello, 3rd:*

From London.—Capt. A. T. Davis; Lieut. and Mrs. Baird; Miss Perne; Mrs. Jordon; Master Jordon; Mr. T. Taylor; Major Ross; Mr. Batt; Capt. and Mrs. Browne; Mr. Maclean; Mr. Stone; Miss Stone; Miss G. Stone; Miss Dawson; Mr. P. Robertson; Mrs. Robertson; Capt. S. H. Cowan; Mrs. Lee; Mrs. Clark; Mr. R. E. Wright; Mrs. Elkington; Miss Emma Elkington; Mr. Andrew M. Cook; Mr. A. Morton; Miss H. Dick; Mrs. E. Adamson; Mr. Chapman; and Mr. Nicolaider.

Per Str. *Walamo, 4th:*

From London.—Dr. Raddock; Mr. Shorpley; Captain and Mrs. Donald; Captain Gamble; Mr. J. J. Goesthell; and Mrs. and three Missess Richardson.

Per P. and O. Str. *Mirzapore, 8th:*

From Brindisi.—Mr. and Mrs. Richey; Capt. Reynardson; Colonel Stewart; and Mr. A. Ookerjee.

From Southampton.—Staff Assist.-Surg. Drury; Staff Assist.-Surg. Grant; Mr. and Miss Collins; Captain Mannock; Mrs. Farley; Mrs. Leighfield; Mr. J. Alcock; Mr. and Mrs. W. Simpson; Mrs. J. Simpson; Mrs. R. Christie; Mr. E. Haskell; Mr. D. Sheppard; Mr. E. Curtis; and Serbera Harris.

From Aden.—Capt. Phipps and Col. Gosling.

DOMESTIC OCCURRENCES.

BIRTH.

JOYNT—May 6th, at Rutnagiri, the wife of C. Joynt, M.D., of a daughter.

MARRIAGES.

CRITCHELL—GEORGE—May 8th, at Christ Church, Byculla by the Rev. F. L. Sharpin, George W. Critchell, to Angelina Elizabeth, second daughter of Mr. Lewis George, Senior Apothecary of Gogo.

RICHARDSON—RENOUF—May 8th, at Christ Church, Byculla, by the Rev. F. L. Sharpin, N. Richardson, Esq., Byculla Foundry and Engineering Works, Bombay, to Mary Sophia Ann, eldest daughter of Thomas Renouf, Esq., merchant, Jersey.

DEATHS.

GODFREY—May 2nd, at 28, Medows Street, Fort, Eliza Susannah Godfrey, aged 43 years.

THOMPSON—May 3rd, at Dhoolia, Khandeish, Harriette Elizabeth, the wife of Lieut.-Colonel Thompson, Commanding H. M.'s 17th Regt. N. I.

SHEPHERD—May 4th, suddenly, at Malabar Hill, Alexander Fowler Shepherd, M.A., of the *Times of India* office.

KING—May 5th, at Bombay, after a lingering illness, Mr. John King, Government Pensioner, late of the Secretariat, aged 55 years and 9 months.

GREEN—May 7th at 17, Church Gate Street, Bombay, suddenly, Sarah Ann, the beloved wife of John Green, Master Sailmaker, H. M.'s Dockyard, Bombay, aged 36 years.

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